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useful as commodities to sell to tourists, but it was wrong. More seriously, the mythology makes contemporary awareness of problems in the province more difficult to address.

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**Blair L. M. Kelley, *Right to Ride: Streetcar Boycotts and African American Citizenship in the Era of Plessy v. Ferguson* (Chapel Hill: University of North Carolina Press, 2010).**

Blair L. M. Kelley's *Right to Ride* is the first comprehensive study of the streetcar boycott movement. This was an early movement (1899-1906) to combat the indignity that emerged with the introduction of segregated seating on electric streetcars in the South. All Southern cities with a significant black population organized boycotts and legal cases to combat state-wide Jim Crow laws specifically targeting streetcars. Kelly selected New Orleans, Richmond and Savannah as cities that represent the broad trends of this movement and its impact.

Kelley rightly concludes that this movement was not a fruitless effort to end Jim Crow as August Meier and Elliott Rudwick concluded over forty years ago, but this was one link in a long chain of grass roots protest that stretched back to the early 19th century and continued on through the moment when Rosa Parks refused to give her seat up for a white passenger in Montgomery. Kelley makes an important contribution to our understanding of the long Civil Rights Movement and may be the first author to place its origin in the antebellum North. Kelley also demonstrates how these movements were indicative of racial, class and gender divisions within the black and white communities in these cities, all of which Kelley effectively depicts throughout the book.

Although Kelley challenges us to rethink the chronology of the Civil Rights Movement, the place and context within this history could be more developed. For example, why do New Orleans, Savannah and Richmond make the best examples for understanding this movement rather than Nashville, Jacksonville, Augusta and Atlanta all of which had rich stories and outcomes different than the three cities studied here? The book also begins with the earliest Jim Crow transportation cases we know of, that of Frederick Douglass on a train in the 1840s and Elizabeth Jennings on a Brooklyn horse-car in 1854. These incidents along with some others from the late 19<sup>th</sup> century help the reader to understand that these transportation protest have a long history, but Kelley is just really pointing to the early cases as examples and not connecting these movements to a continuity of urban transportation protest concluding with the streetcar cases at the turn of the twentieth century. It would have been helpful to integrate that long story into this study in more than one chapter or mention it more briefly and explain why the

streetcar movement is distinct from the earlier train and horse-car movements. This chapter seems out of place as it is, especially since the earlier movements took place outside the South and speak to the ways in which space on transportation socially stratified communities more broadly in a national scope. The same could be said for connecting these streetcar movements on to Rosa Parks in the 1950s. This is indicative of the weaknesses of the book, when the author moves outside these three cities and this time, her argument is hard to visualize and connect to her example cities.

However, the core of the book and the chapters that explain the New Orleans, Savannah and Richmond movement are exceptional, clear and persuasive. The author conceives her theory more narrowly than the material deserves however. Kelley is doing groundbreaking work on these three cities and this movement, but engages some of the more archaic scholarship on race like Meier and Rudwick rather than Howard N. Rabinowitz, Glenda Elizabeth Gilmore, Evelyn Brooks Higginbotham and Kevin K. Gaines who all address the intersection of race, class and gender but outside the confines of streetcars during this time. She clearly manoeuvres through this scholarship throughout the text, but framing the introduction and conclusion in these works rather than Meier, Rudwick, W. E. B. Dubois, James Weldon Johnson and Booker T. Washington would have helped the reader better understand the theoretical frameworks she engages throughout the middle chapters. Additionally, the use of the idea citizenship as opposed to “civil rights” might also confuse readers. Kelley is making a contribution to the history of African American Civil Rights, a pretty significant contribution, yet she litters her framework with the jargon of “citizenship” without fleshing out that literature which seems to include African American Civil Rights history yet is so broad as to encompass much more than the scope of this study and African American Civil Rights generally. An explanation of “citizenship” as an idea and its historiography and how and whether it is different from African American Civil Rights as an operating paradigm is needed to frame the argument for the reader.

These criticisms are minor distractions from a book that is compelling and fresh. This book and its argument will be around for a long time and will be the foundations of future studies of segregation and transportation for years to come.

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**Robert R. Korstad and James L. Leloudis, *To Right These Wrongs: The North Carolina Fund and the Battle to End Poverty and Inequality in the 1960s America* (Chapel Hill: University of North Carolina Press, 2010).**

In 1964, Lyndon Johnson signed into legislation the Economic Opportunity Act